Yuh-lehan Monastery at Mt. Kushan, Aug 9: 1864.

To the Society of Inquiry
Princeton Theol. Sem.

Read Sam.
C. H. M.

Dear Brethren.

I received some months since a letter from your Recor. Sec. (Rev. E. P. Terrane), & he requested me to reply in such time that my letter could reach you, if possible, before the close of the session. But when his letter was rec'd here, it was already too late to comply with his request, so that I have not been in haste to write. That letter was welcome indeed & very precious to me, not only, nor chiefly, I may say, because of its allusions to our work in Lehnia, but because Rev. Sr. kindly gave me much minute information respecting that beloved institution with which you are connected. How welcome such news to her sons wandering in the dark places of the earth where the shadows of such noble institutions have never been cast! If I forget thee, dear sacred retreat, let me forget my best & sweetest friends. You make, thro' your Secretary, one or two inquiries, which I will attempt to answer as briefly & clearly as possible, "as to qualifications requisite in a Lehnia missionary & especially the peculiar preparation necessary for that particular field."

My answers will be drawn wholly from personal experience & observation. Some of the remarks will doubtless apply to a greater or less extent to any missionary in any field. These remarks too, it should be borne in mind, necessarily embrace only a little of what may be said and refer only to what has especially impressed my mind during my limited experience of nearly 6 1/2 yrs. in this field — As to the acquisition of the language. (1) There is no sufficient ground for the opinion that extraordinary mental qualities are necessary. The Yuh-lehan tongue is as difficult as any, & far more difficult than most, dialects in Lehnia: and yet a young man in the academy & the college encounters difficulties quite as formidable (under the circumstances of (for instance) youth, inexperience, immaturity of experience & judgment) as any presented by the Yuh-lehan tongue. I have seen some instances of, at least, partial failure, but they seemed in most cases to be owing to wrong plans in study, & want of a careful attention to minutiae, and a persevering course of daily imitations of sounds of the words of the language, as they come from the lips of the native teachers. (2). A missionary must consequently bring some reasonable amount of patience & perseverance to the work, & which of you, dear brethren, has not yet learned that lesson. The writer well remembers how much he needed perseverance when endeavoring to comprehend that vast system of instruction & to keep up with a course of study which yet moved always by its amplitude reach beyond his vision. In a word, a person of ordinary capacity of mind will succeed here if he only brings a patient resolve & an untiring perseverance to the work — succeed, that is, as far as mental capacity involves his success or failure. (3) There are two things which seem to point out a missionary as specially fitted for the task & which much help him to accomplish it. — One is flexibility of voice, for the intonations of the language are without controversy quite delicate & as difficult of close imitation as they are delicate. And in addition to the tones, we have in this language a something almost indescribable, but which (for a better term) may be called "style of expression". This no doubt is due mainly to the existence of the tones: and hence the importance of a close attention to these delicate inflections & styles of expression & above all a close imitation of them. The other is a ready utterance or ready command of language, for the Lehnieae seem to depend much on a prompt utterance of a whole expression, rather than on a distinct enunciation of separate words, in order to a quick understanding of what is said. The language is emphatically a

language & phrases. I should add to these two points (flexibility of voice & ready utterance or command of language, a third, a quick perception of differences in sounds. This is in fact the foundation, & should have been first mentioned. It is a great gift to him who possesses it & without it, he who undertakes the spoken language (of which alone I am speaking) undertakes a giant's task indeed. The doctrine that a person must be a good singer, in order to learn the language, is about exploded & should have been long ago, for many good speakers of the language are poor singers. I would rather say that a person who has good prospects of success who has a nice discriminating ear & is a good imitator. All such are not good singers, though perhaps they might become such. Many in your seminary probably could learn to sing, if they would try. Therefore we should object strongly to say in it that a China missionary must be a good singer, for without doubt this would shut out great numbers who might become most excellent speakers of this language. I have sometimes thought that "good mimic" suggests or implies about all that has been said under this 3d. point. (4) A good memory is of great service in retaining the several points necessary in speaking correctly each word. viz. its initial, final, tone & aspirated, or unaspirated, form. I state about the only advantage that one of a good, retentive memory possesses over one deficient in that faculty is the more extensive catalogue of words that he acquires in a given time: for, as in all acquisitions of this nature, practice & habit effectually do the work in the end. What poor memories the best & most eloquent speakers of our own language have often times? (5th) In view of the above remarks, especially those about flexibility of voice, &c. let me add here that serious defects in voice & articulation of sounds of one's own language are obstacles here which should lead a missionary candidate to some other field, unless there is a reasonable prospect of decided improvement. If those defects are natural & of long standing, the case is about hopeless: if artificial & owing to habitual carelessness, let the person set about the work of reformation in earnest. If his attention has been turned toward China & if, in other respects, the providential call of his Master seems clear. I have now in mind two instances of difficulty in learning the language. In the one there seemed to be no defect in articulating his own language & I scarcely know wherein his chief difficulty lay. Being called home on business, he, previous to leaving his field, asked the opinion of his brethren in the mission as to the policy of his coming back to the same post. They advised him not to return, but his missionary Board sent him back, and wisely so, no doubt, as the brother had been long engaged in the work & the question of his usefulness in this field was essentially different from a like question before entering upon it. This brother is now preaching constantly in a church at that station. A native helper from another station when on a visit heard him speak & informed me that he had a good congregation & as far as he could judge spoke well. The other case is that of a brother who has a natural defect in his voice. It seems to lack flexibility & words come only with considerable effort. It is not however stammering &, the case is so peculiar, that I scarcely know how to describe it. This brother possesses great perseverance & his qualifications for the missionary work are of the very first order in almost every other respect. Where there may have been clear indications of providen-

† "initial" & "final" embrace the whole organ of speech

leading to the choice of this field, we should express our opinions with much caution. This brother may be far more useful here than he could be elsewhere, his qualifications for the Lehnia-field in other respects may be of such a nature as to fit him for this field. Yet, humanly speaking, he would have done better had he gone to a field where the language is easier of acquisition. In accordance with the remarks just made then, such serious defects should lead to a different field. The only possible qualification that suggests itself to my mind, aside from a reasonable prospect of improvement of the voice, is the very clearest providential call in other respects & one wholly independent of the mere possibility of improvement by dint of perseverance. Let these few thoughts suffice as to the acquisition of the Chinese spoken language, - only adding, that some of the dialects do not present difficulties of the same magnitude as those encountered in acquiring the Fuh-chau, From all accounts the Canton, Amoy, & Fuh-chau require a closer attention to tones: and they have more tones than the Shanghai & Ningpo. The brethren at those two stations constantly maintain that those dialects can be acquired with little or no attention to the tones, which are only two or three in number. But in each of the other three, there are no less than six or seven distinct tones which must be conquered thoroughly. But this circumstance is a strong reason why help should be rendered to those stations, rather than an objection to undertaking a work conceived to be so difficult. And in reference to the Lehnia field in general, it has often seemed to me that the very fact of its being avoided by so many on acc. of its difficulties should be considered as one thing in the arguments in its favor by every one weighing the great question of a field of labor. If you will excuse me for the allusion, I will say that one of the great reasons which led me to the decision in favor of the Lehnia field in 1846 was the painful fact that so few were willing to offer themselves for service in that field.

We have noticed above some qualifications, suggested by a consideration of the language of the Chinese, but there are others, whose importance will appear by considering the Chinese themselves. There can be but little question that the different characters of different heathen people call in to exercise some graces more fully than others. (1) If the language of China requires patient study, much more does Chinese character require a patient spirit in the missionary. I can readily conceive too that the patience requisite in teaching & bearing with a degraded African or South-sea islander is of quite a different cast from that demanded here. In the former it is akin to patience in study, ~~patience~~ It is for the most part patience in the work of instructing one who feels & acknowledges his own ignorance & submits himself to superior ability. But in the latter, the missionary must summon up a patient spirit & all the forbearance of a soul chastened & humbled by the Spirit of God. The reasons for this are obvious. The Chinese are wonderfully self-conceited. In their own estimation, their country, government, literature, customs are precisely what they should be. Change is needless & sacrilegious. They not only equal, but are quite superior to, all other nations, & the head, or centre, to which all must adhere for support & about which all must revolve for light. Nothing is more common in their treaties & official communications with "outside barbarians" than the ideas of nourishing & supporting & keeping in being even all other nations by their commerce & natural products. And in addition to this we meet in the individual a Pharisaical spirit of the most inveterate kind. He feels that he is "good" or "can easily make himself so" Personal depravity & sinfulness (the first of all lessons) is a hard lesson to the poor conceited, proud Chinese. Do we not need patience? (2) A missionary to the Chinese needs to be extremely circumspect in his deportment, & wise in his modes of communicating knowledge. They have in far greater perfection

than barbarous nations (if we may apply the term "perfection" to such a subject) systems of polite intercourse & morals. If they find us transgressing in the former, they are very apt to be confirmed in their opinions touching their barbarity. If we deny the latter (as we must of course do), for the forgotten part they regard us as denying things which seem to themselves quite reasonable, for their doctrines (as they think) being taught by their sages, are no less than heavenly maxims. in controversy true. We must be very cautious therefore in dealing with them, so as not unnecessarily to offend their prejudices & excite their opposition. We must carefully discriminate between the right & the wrong in their moral sentiments: we must approve the right, show what is defective & urge upon them the great truth that christianity is the great source of all true morality & that they are wholly indebted for all that is correct in their system to God & his revealed will, though they are unwilling to admit it. From these remarks, we can see that a missionary to the Chinese should be a person of sound judgment & discretion, not hasty not irritable, but so circumspect & wary as to secure their confidence & respect. We will labor much in vain without a good measure of these qualifications.

(3) A missionary to the Chinese should however be very plain & decided with them, not fearing to tell them the whole truth respecting them & their conduct - but all in meekness & a manifest regard for their highest interests. And even such plain declarations often can be made to assume a form & a force calculated to shame their conceit & foolish pride. For instance, I have been asked in my chapel very frequently, sometimes daily, whether our country or theirs is the better. I have plainly told them that ours is & that the difference between the two is very great - and then assured them that my remark was not intended as a boast - that the difference between the two was owing to the difference in doctrine - and that all countries whose inhabitants worship Jesus excel in every respect those that worship idols, as testified by travellers. The thought evidently strikes their minds with some force & "sets them to thinking": and already they are silent & perhaps somewhat mortified at what they are unable to deny. And may we not hope that ere long they will be sincerely humbled in view of their own actual littleness, when compared with enlightened nations, & especially their sinfulness in the sight of God.

Before concluding these remarks, I cannot forbear mentioning a certain qualification in a missionary which has always seemed to my mind, during my experience here, to be of the very first importance among those of a subordinate kind. And probably it is of like importance in all fields. I refer to cheerfulness. A gloomy, melancholy spirit is a trial in a christian anywhere throughout the whole world, but on missionary ground especially it is a deep wound to happiness & usefulness indeed. The sources of annoyance are unavoidable from the condition of the people & the peculiar trials, necessarily connected with the mode of living ~~among such a strange people~~ where we are so wholly dependent on our own exertions & resources. Add to these the attacks of the climate upon our bodies & minds, in which both must suffer, because of their mutual sympathies. To this sum, already great, add the anxieties which the christian must feel for perishing souls, his want of visible success, his difficulties in labor, blasted hopes, & plans. You at once perceive the large demands made upon us. One of the great remedies against despair in such a case is most certainly a cheerful, contented, happy, hopeful spirit, which sees in all a Father's gentle hand & wise arrangement. The apostle's "in whatsoever state" finds on missionary ground

an important commentary. The apostle spoke from experience - the experience of a missionary & ours humbly sets the seal of approval to every word. Brethren especially those of you who contemplate the missionary work, I beseech you do not overlook this. Cultivate a cheerful spirit, as you value your usefulness: cultivate it (I had almost said) as you value your life. You will need all of this quality, that you now possess, or can secure by careful culture.

You ask, through your Secretary, what special preparation would be useful to candidates for this particular field. The most important that I can think of is, in the very first place, an assiduous cultivation of the virtues of heart specially called into exercise here, connected with a thorough theological training. It is much to be feared that candidates for the missionary work, in their anxiety about purely mental preparation, may fail, to some extent at least, in making the preparation above mentioned. If I could be placed again at the commencement of my 6 yrs. with present views & impressions, I am sure that the matter of what is understood by "special preparation" would give me little concern. I would first make sure of that thorough schooling which both heart & intellect may receive from the Seminary course & from the many daily & weekly advantages for improvement enjoyed in that institution, &- part from this, there is but little to say. & the question is easily reduced in fact to a point or two. e.g. the advantage of becoming acquainted with the history customs, religion, &c. &c. of the people among whom one expects to labor & the propriety of a previous study of the language - as to the first of these, much may be done in seasons of relaxation & in vacations. As to the Lehmia field there is nothing special in preparation of this sort to be aimed at. Learn as much as possible in leisure hours of their customs & especially their religious system. Aside from missionary periodicals, the works on Lehmia are but few. of which the more recent are the more reliable, because knowledge increases with time. I think the best sources of all however are the missionary accounts, which are written by men who live & live often times long among the people, & not by those who pass it may be only a short time comparatively in the country with the view of writing a curious & popular book. As to the question of previous study of the language, I would much discourage the previous study of the Chinese character unless, in studying, you can avoid learning the orthography in your text books. Even if that orthography is the orthography of the very dialect in which you expect to preach, you will be in danger, without a teacher, of learning things that must be unlearned when you reach the field, and you cannot learn the sound, or rather the name of the character, perfectly, for no books-explanations, or representations of the tones, can possibly supply the want of the teacher's voice. In case of having the services of a teacher, something might be done; but even here great caution must be used, for you cannot have in America (at present) native teachers, and if you have foreign, for instance, a returned missionary, you will copy his faults in speaking, if he has any, which would be much to your disadvantage. If there could be a university established in Am. where foreign languages could be taught by correct masters, the question would be different. In such an event, some time spent in study would be well-spent. But this could not be taken from theol. studies with wisdom: special time would be set apart for such study, sub-

- segment to the completion of other studies. And the great object of such an institution would be not to save time, but to save strength so much of which is necessarily expended, under the great disadvantages of a strange climate, in preparatory study. As things now are at home a candidate for the China-field cannot expect to do much to advantage in previous study of the language.

One other point - missionary-candidates are often advised to study medicine. This is well certainly, if they are appointed to fields where there are no physicians. The health of the mission itself requires the aid of a physician. But in fields where there are regular physicians, which is the case in China, a half-way physician is undesirable. A candidate would be more useful if he should give his undivided attention to the one or the other of the two professions.

I intended to say something in this letter about the Monastery where I am now residing with my family a short time to recruit our strength & health, but probably you are already satisfied with the length of this communication.

The stations in China are separated several hundred miles from each other, so that we seldom, or never, see those at stations separated from our own. We had not the pleasure of seeing Rev. Mr. Nevius, as the ship did not enter this port on its way north.

You speak in your letter of the rebellion in China & the hopes of the friends of the Saviour founded upon it. Probably our friends at home have received wrong impressions as to the extent to which the religious element enters into this great movement. Accounts grow as they change hands. In truth there is much, very much fanaticism, we fear, mingled with a little good in the minds of the rebels. They seem to have very imperfect conceptions of true christianity & of their relations to other nations & the duties flowing from those relations. This has become apparent from reports of a visit recently made by Steamer Susquehannah to Nankin, on which were Presss. Bridgman & Culbertson from Shanghai, as interpreters for Mr. McLane, U.S. minister. These remarks are simply made by way of caution in respect to the amount of religion among the rebels. The movement is a great one & in the wisdom of God will probably secure glorious triumphs for Christ. We have insurrections in districts three or four days journey from us here in this province. But these & others in various parts of the empire are not formally connected with the main movement. The Nankin rebels for instance do not acknowledge those who took Amoy nor those now in possession of Shanghai. Missionaries & foreigners in general have no communication therefore with the chief rebels unless they visit Nankin. I mention this, because I suppose that you may be under mistake respecting it. All visits (except one by Rev. Mr. Taylor, of Shanghai, which was made at some risk) are effected in vessels of war. And only three such have as yet been made - two in Eng. steamers & one in the U. S. above mentioned.

With affectionate & christian salutations to the Professors & the Sem. I am dear brethren. Sincerely yours in Christ

C. C. Baldwin.